

## **Kitab al-Ashribah - what is allowed and prohibited to drink**

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Abu Hazim said: In the name of Allah the Compassionate, the Merciful. Everything that intoxicates when much of it is consumed, then the size of a dot and above is Khamr, it is Haram to consume, own, sell and to use it for everyone. Grape juice, Nabidh of figs, wheat drinks, soaked fruits or any other juice, whether they are cooked or not, if they intoxicate in the manner described, it is all prohibited. This is also the view of Malik, al-Shafi'i, Ahmad, Dawud and others (1).

Regarding this topic there is an old and new Ikhtilaf after there existed an Ijma' on the prohibition of Khamr, whether the amount is a lot or little.

The first view is: "Drinking [juice of] nearly ripe dates alone is Khamr and Haram".

The second view is: "If nearly ripe dates and fresh dates are mixed then drinking it is Khamr and Haram, the same ruling is if dried and nearly ripe dates are mixed".

The third view is: "If grape juice or soaked raisins intoxicate while it is not cooked, it is Khamr, whether the amount is a lot or little, everything else is Halal unless it intoxicates".

The fourth view: "Khamr does not exist except from grape juice if it intoxicates, as long as it is not cooked, it is then Haram whether the amount is a lot or less, if only under one third is cooked it is also Haram, if more is cooked it is Halal. If it is cooked then whether it intoxicates or not it is still Halal. As for every juice other than grape juice it is Halal, whether it intoxicates or not such as soaked raisins and others, whether they are cooked or not. Except for soaked raisins they are Haram if they intoxicate".

The fifth view: "Every juice from grapes, Nabidh of raisins, dried dates, nearly ripe dates, fresh dates and coloured nearly ripe dates as long as they are not cooked they are Khamr and it is prohibited to consume it whether the amount is a lot or little. If grape juice is cooked above one third and everything else we have mentioned it is then Halal, whether it intoxicates or if it does not intoxicate, every Nabidh and juice from other than we have mentioned is Halal whether it intoxicates or not, and whether it is cooked or not".

As for the first view that "Drinking [juice of] nearly ripe dates alone is Khamr". It is the view of Ibn Abbas, Abd al-Rahman Ibn Abi Laylah and Jabir Ibn Zayd. Ibn Abbas used to lash those who drink this in the same manner he lashed those who consumed Khamr. There does not exist any evidence for this view, the opposite

instead is known from Rasulullah ﷺ. Rasulullah ﷺ said: "Whoever among you drinks it, must drink it separately: nearly ripe dates alone, dried dates alone and raisins alone" (2).

As for the second view: "If nearly ripe dates and fresh dates are mixed then drinking it is Khamr and Haram, the same ruling is if dried and nearly ripe dates are mixed". This is the view of Jabir Ibn Abdullah. They use as evidence: Rasulullah ﷺ prohibited mixing nearly ripe dates with dried dates or fresh dates.

The answer: Rasulullah ﷺ did not prohibit this combination only, it is false to limit it to this only without the other combinations Rasulullah ﷺ prohibited. Rasulullah ﷺ also prohibited mixing dried dates with raisins, mixing nearly ripe dates with fresh dates, mixing nearly ripe dates with dried (3), and other combinations which we will clarify later In Sha' Allah.

Another reason why it is wrong is because not everything that is Haram to consume is Khamr, blood is prohibited while it is not Khamr, the milk of pigs is Haram while it is not Khamr, urine is Haram while it is not Khamr. They only become Khamr if they intoxicate.

If they say: "But Rasulullah ﷺ called a mix of raisins with dates Khamr"

The answer: There is Nusus and Ijma' on the permissibility of dates, on the permissibility of raisins and on the permissibility of Nabidh which is not mixed which are all not Mansukh. It is then known that this narration is not understood from its apparent, as that is the case they only become Khamr if there are Nusus clarifying it and that does not exist except for anything intoxicating, Rasulullah ﷺ said: "Every intoxicant is Khamr", and as we will mention later In Sha' Allah.

As for the third view about Takhsis, that Khamr is only grape juice or soaked raisins if they intoxicate while uncooked, whether the amount is a lot or little, everything else is Halal unless it intoxicates. This is the view of Abu Hanifah (4).

His Muqallidin do not depend on this view of him and do not try to revive this view, there also does not exist any evidence for this view from Qur'an, Sunnah, weak narrations, Ijma' or Qiyas.

As for the fourth view that Khamr is only grape juice only as long as it is uncooked, it is the view of Abu Ja'far al-Tahawi (5).

There is not a single trace of evidence for this view except weak narrations of Rasulullah ﷺ and the claim of Ijma', they say: "There is Ijma' on the prohibition of the juice of grapes if it intoxicates and that for everything else there is no Ijma', so it does not become prohibited".

The answer: This method is false, has no evidence and if they were to apply it fully they would invalidate many of their own views and must only oblige from Zakah, Hajj, Salah only if there is Ijma' and to only believe Riba is on that which there is Ijma'. Anyone that follows this method is an apostate for two reasons. As for the first: It is a method which Allah and his Messenger have not ordered. Allah only ordered following the Qur'an, Sunnah and Ulu' al-Amr. He ordered following Ijma' but not only Ijma'. Allah did not say: "Do not take from what has been deferred on and only take from Ijma' without anything else".

Whoever claims this lies against Allah and comes with an innovated religion and clear misguidance. Allah says: "Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies" [7:3]. And Allah says: "And whatever the Messenger brings you—accept it, and whatever he forbids you—abstain from it" [59:7]. And Allah says: "If you dispute over anything, return the matter to Allah and his Messenger" [4:59]. Allah never ordered us to return to Ijma' when there is Ikhtilaf. Whoever returns a disputed matter to Ijma' instead of Nusus of Qur'an and Sunnah disobeys Allah and his Messenger. Ordains something that Allah and his Messenger have not allowed. As for us we follow Ijma' and do not oppose it and return any disputed matter to Qur'an and Sunnah even if there is no Ijma' on the issue. Secondly, this view necessitates abandoning Nusus from Qur'an and Sunnah if there is Ikhtilaf and this is not from Islam, we do not know any creation of Allah that followed this method and applied it everywhere.

They use a Manakir narrations from Rasulullah ﷺ that he said: "Make Nabidh from skin vessels, for skin vessels do not allow, prohibit or intoxicate" (6).

It is weak because of Sharik al-Nakha'i, he is Saduq but rejected with al-Tafarrud, he is the only one narrating this Hadith. And from another Tariq from Abu al-Ahwas it is also narrated that Rasulullah ﷺ said that al-Tafarrud does not intoxicate (7), this is also weak because of Simak Ibn Harb he is weak and accepted al-Talqin (The teacher's agreement to what his student presents to him of hadiths that the teacher has not narrated, and the fact that the student had narrated them thinking that they are part of the teacher's narrations).

And from Tariq of al-Mushma'il Ibn Milhan, from Ibn Abbas that he said: "Rasulullah ﷺ said: 'Every intoxicant is Haram', Umar said: 'O Messenger of Allah your saying every intoxicant is Haram'. Rasulullah ﷺ said: 'Drink and if you fear then leave it'". Its Isnad is very weak because of al-Nadhr Ibn Abd al-Rahman al-Khazzaz, he is Matruk and al-Mushma'il Ibn Milhan al-Ta'iy al-Kufi is weak if he is the only one narrating (8)

And from Tariq of Abu Musa al-Ash'ari, that Rasulullah ﷺ said: "Drink and you will not be intoxicated" (9). Its Isnad is weak because of Sharik al-Nakha'i as clarified before.

And from Tariq Sawwar Ibn Mus'ab, from Anas that Rasulullah ﷺ said: "Khamr was forbidden in and of itself in small or large amounts, as was every kind of intoxicating drink" (10)

Sa'd Ibn 'Ammarah is Majhul, al-Harith Ibn al-Nu'man, Sawwar Ibn Mus'ab and 'Atiyyah are all weak.

And from Tariq al-Tabarani and Abu al-Miqdam Ahmad Ibn al-Miqdam that Rasulullah ﷺ said: "Drink what seems suitable for you" (11). This is authentic.

And from Tariq Abdullah Ibn 'Amr Ibn al-'As that Rasulullah ﷺ prohibited Maysir, Kubah (dice), Ghubayra' (Nabidh of corn) and he said: "Every intoxicant is Haram" (12).

They say: "Rasulullah ﷺ here made a difference between Kubah, Ghubayra' and Khamr"

The answer: This is weak because of al-Walid Ibn 'Abdah Mawla 'Amr Ibn al-'As. There is also no evidence in these narrations that because of these narrations some drinks are Khamr without the others. Allah says: "Whoever is an enemy of Allah, His angels, His messengers, Gabriel, and Michael" [2:98]. This does not mean or necessitate in any possible way that Gabriel and Michael are not angels. The exact same with how we know that as Khamr is everything that intoxicates, we know that Rasulullah ﷺ mentioning Khamr, Kubah and Ghubayra' separately does not indicate that. Rasulullah ﷺ said: "Every intoxicant is Haram", and also said: "Every intoxicant is Khamr".

From Tariq of Umar, he said: "While he was at the Rukn, I saw a man bring a cup to the Messenger of Allah in which there was Nabidh. He gave the cup to him and he raised it to his mouth, but he found it to be strong, so he gave it back to him and a man among the people said: 'O Messenger of Allah, is it unlawful?'. He said: 'Bring the man to me'. So he was brought to him. He took the cup from him and called for water. He poured it into the cup, which he raised to his mouth and frowned. Then he called for more water and poured it into it. Then he said: 'When these vessels become strong in taste, pour water on them to weaken them.'" (13). This narration is weak because of Abd al-Malik Ibn Nafi' Ibn Akhiy al-Qa'qa' Ibn Shawr al-Shaybani, Yazid Ibn Abi Ziyad al-Hashimi is weak and also Yahya Ibn Yaman al-'Ijji al-Kufi is also weak (14).

Even if all of these narrations would be authentic there would still be no evidence for them. Rasulullah ﷺ mixed it with water and then drank it, this is from two sides, that Nabidh is either not intoxicating which then goes according to all of our views. Or it is intoxicating as they say and if it is not intoxicating then pouring large

amounts of water no matter the amount will never cease it being intoxicating. According to them it remains prohibited before pouring water on it and after no matter the amount, this view leads that the action of Rasulallah ﷺ in that narration had no purpose. They will return to the truth if they admit pouring water on it changes it from intoxicating to not intoxicating.

And from Tariq Abu Hurairah that Rasulallah ﷺ said: "Drink as you want as long as it does not become filthy, then leave it" (15). This is weak because of Shahr Ibn Hawshab is weak. And even if it would be authentic there would still be no evidence for them as it only means when it becomes Khamr.

And from Tariq Ali that Rasulallah ﷺ poured water on a drink and said: "Khamr has been prohibited and every intoxicating drink" (16).

This is weak because of Muhammad Ibn al-Furrat al-Kufi, the A'immah, have agreed on his weakness. They use this to mean that Rasulallah ﷺ did not call every intoxicating drink Khamr, but this is from the same arguments we clarified before, there is no evidence in this for them.

And from Tariq Samurah that Rasulallah ﷺ allowed Nabidh after he prohibited it (17) .

This is very weak because of Mundhir Abi Hassan, he is weak. And its meaning would be if it would be ever authentic: He allowed Nabidh in skin vessels after he prohibited it, which is the truth, there is no mention in this narration that Rasulallah ﷺ prohibited Khamr and then allowed it. Rasulallah ﷺ said: "Every intoxicant is Khamr"

And from Tariq of Ibn Abbas that Rasulallah ﷺ allowed sipping Khamr 9 times but not the 10th (18).

This is a fabricated narration, Muhammad Ibn al-Sa'ib al-Kalbi is accused of lying and his Shaykh Salih Badham Mawla Umm Hani' is weak.

And from Tariq of Sa'id Ibn al-Musayyib (19).

This is weak and is Mursal, Ibrahim Ibn Abi Yahya the Shaykh of Abd al-Razzaq is Ibrahim Ibn Muhammad Ibn Abi Yahya al-Aslami is Matruk.

And from Tariq Sufyan al-Thawri, from Ibn Abbas, he said: "The deputation of Abd al-Qais asked Rasuoullah: 'From which vessels should we drink ?'. Rasulallah ﷺ said: 'Do not drink from the pumpkins, vessels smeared with pitch, and hollow stumps, and steep dates in skins. They asked: 'O Messenger of Allah, what if it becomes

strong?'. He replied: 'Infuse water in it'. They asked the same thing 3 times. He replied to them three or four times: 'Pour it away. Allah has forbidden me, or he said: He has forbidden me Khamr, game of chance and Kubah. Every intoxicant is unlawful'" (20). This is authentic but also not an evidence for them, it instead goes according to our view and according to what we clarified before.

And from Tariq Abu al-Ghamus (21). This is weak as Abu al-Qamus Zayd Ibn Ali al-'Abdi is Majhul

And from Tariq Sa'id Ibn Mansur (22). This is Mursal as Abu al-'Ala' Ibn al-Shikhir Yazid Ibn Abdullah Ibn al-Shikhir never met Rasulullah ﷺ.

And from Tariq 'Alqamah (23). This is weak because of Hajjaj Ibn Artah, he was not clear who he narrated from.

And from Tariq Mujahid (24). This is Mursal.

This is everything that exists from Rasulullah ﷺ on the topic and none of it is ever an evidence for them.

As for the fifth view: Every juice from grapes, Nabidh of raisins, dried dates, nearly ripe dates, fresh dates and coloured nearly ripe dates as long as they are not cooked they are Khamr and it is prohibited to consume it whether the amount is a lot or little. If grape juice is cooked above one third and everything else we have mentioned it is then Halal, whether it intoxicates or if it does not intoxicate, every Nabidh and juice from other than we have mentioned is Halal whether it intoxicates or not, and whether it is cooked or not".

This is the view of Abu Hanifah, it is also the view his later Muqallidin have tried to revive with a Tafsir for it which is not known from Abu Hanifah and it is instead from their false Ra'iy only. What is instead known from Abu Hanifah is what Muhammad Ibn al-Hasan mentioned about him in al-Jami' al-Saghir (25).

From the wonders of the world is that Abu Hanifah said: "Khamr, small and large amounts of it is Haram in the book of Allah, intoxications are also according to us Haram and soaked raisins is according to us if it is strong Haram. Cooking it till two thirds makes it Makruh, any other drinks are permissible". Abu Hanifah also disliked Durdiy (wine dregs). And said there is no Hadd for the one consuming it except if he becomes intoxicated with that one specifically. Know that Abu Hanifah made differences between Khamr and various other intoxicating drinks.

Abu Hanifah said: "All Nabidh is Halal except for four, Khamr, cooked as long as it is below two thirds. Soaked dates and raisins if it intoxicates".

There is no difference of opinion that the view of Abu Hanifah regarding Nabidh of Dushab (honey dates) is that it is Halal even if it intoxicates. And that Nabidh from Rubb (grapes) is Halal.

His companion Abu Yusuf al-Hanafi held at first a different view from Abu Hanifah, then later returned to the view of Abu Hanifah that it is allowed even if it intoxicates, the same for intoxicating beer (26).

As for his other companion Muhammad Ibn al-Hasan al-Hanafi, he said: "As for anything that intoxicates when consumed in large amounts, I dislike it only I don't prohibit it" (27).

All of these views have not a single trace of evidence, not from Qur'an, not from Sunnah, not from weak narrations, not from Ijma', not from Qiyas, and that view is not known from any creation of Allah before Abu Hanifah.

There remains nothing other than the arguments of those who Taqlid Abu Hanifah on this ruling. We will clarify the falsehood of it and afterwards mention the authentic narrations In Sha' Allah.

They say: Allah says: "And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision" [16:67]. And Allah says: "Eat and drink!" [7:31]. This necessitates the permissibility of eating anything and drinking anything, nothing becomes prohibited except if there is Ijma' or a Mutawatir narration. The answer: This is from the most false arguments ever, no Muslim rejects that Khamr, pig meat, and Maitah were Halal before the prohibition regarding them was revealed. Since the prohibition was revealed it became Haram for everyone. There is no doubt that those Ayat are before the Nasikh came and before Takhsis came without any doubt.

They also use the narration from Rasulullah ﷺ, that he said: "Khamr is from these two trees, date palm and grapevine" (28).

Then they themselves differ, al-Tahawi said: "Rasulullah ﷺ mentioning Khamr is from datepalm and grapevine does not mean that Khamr is made from that. Khamr is instead grapes only. This is the same as when Allah said: 'He merges the two bodies of [fresh and salt] water, yet between them is a barrier they never cross. Then which of your Lord's favors will you both deny? Out of both [waters] come forth pearls and coral' [55:19-22]. Pearls and coral only come from one of the two waters. This is also the same as when Allah said: 'O you assembly of jinn and mankind! Did not there come to you Messengers from amongst you' [6:130]. Messengers are only from mankind not Jinn!" (29),

The answer: Allah has spoken the truth and al-Tahawi has lied. Pearls and corals instead come from both waters and there are indeed Messengers from Jinn with certainty. Rasulullah ﷺ said he is sent for all mankind and Jinn. Allah says: "I did not create jinn and humans except to worship Me" [51:56]. And Allah says: "And We never punish until We have sent a Messenger (to give warning)" [17:15]. It is then known with certainty that since Jinn were created that they were ordered to worship Allah only, and it is known from the narrations mentioned that there has never been sent a human prophet to the Jinn before Rasulullah ﷺ and that Jinn are not humans. It is then known that there are only Jinn prophets sent to the Jinn before Rasulullah ﷺ.

He also mentions the narration from 'Ubada Ibn al-Samit, Rasulullah ﷺ said: "Come along and give me the Bay'ah that you will not worship anything besides Allah, will not steal, will not commit illegal sexual intercourse will not kill your children, will not utter; slander, invented by yourself, and will not disobey me if I order you to do Ma'ruf (all his orders are Ma'ruf). Whoever among you will respect and fulfill this pledge, will be rewarded by Allah. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allah screens his sin, then his matter, will rest with Allah: If He will, He will punish him and if He will. He will excuse him" (30).

He says: "Expiation and excuse is only for other than Shirk not for Shirk".

The answer: This is severe ignorance because Kaffarat from al-Qur'an and Sunnah are 4 types.

The first is Kaffarah of obedience. Allah says: "That is the expiation for the oaths when you have sworn" [5:89]. Breaking the oaths sometimes can be better than continuing it. Rasulullah ﷺ said: "If I ever take an oath, and then see that something else is better, I make expiation for my broken oath" (31).

The second is Kaffarah when there is no sin such as the Hadd on the Zani or others who already repented, the Hadd remains obligatory even if he repented.

The third is Kaffarah when the Zani or others did not repent.

The fourth is Kaffarah on the one persisting in something specific without repenting. Allah says: "O believers! Do not kill game while on pilgrimage. Whoever kills game intentionally must compensate by offering its equivalence—as judged by two just men among you—to be offered at the Sacred House, or by feeding the needy, or by fasting so that they may taste the consequences of their violations. Allah has forgiven what has been done. But those who persist will be punished by Allah. And Allah is Almighty" [5:95]. Allah will punish and oblige Kaffarah as well. Kaffarah mentioned in the narration of 'Ubadah as general, the sin and punishment in the hereafter such as Zina, killing, lying and Qadhif can be omitted while the sin and



punishment in the hereafter for killing a Mushrik does not omit the punishment for the Mushrik.

As for when Rasulullah ﷺ said: "And if any one of you commits any of these sins and Allah screens his sin, then his matter, will rest with Allah: If He will, He will punish him and if He will. He will excuse him". This is general, the angels, messengers, prophets, the righteous, the Fussaqa, the Kuffar, Iblis, Fir'awn, Abu Jahl Abu Lahab and all of them are in the will of Allah, Allah does with them however he wills from punishing or forgiving. Except that Allah made it clear that he will punish the Kuffar, Iblis, Abu Lahab, Abu Jahl and Fir'awn without any doubt and that he is pleased with the angels, Messengers, prophets, the righteous. All of them are in the will of Allah. Does the Jahil not know that Allah can will to punish the angels, messengers and have Ni'mah for the Kuffar, nothing can prevent that except that know that Allah does not want that. Allah says: "He forgives whom He wills, and punishes whom He wills" [3:129]. And Allah says: "Indeed Allah forgives all sins" [39:53]. Then he made Shirk a complete exception and those whose major sins and evil deeds overweight can exit with al-Shafa'ah.

Does he not understand that when Rasulullah ﷺ said: "If He will, He will punish him and if He will. He will excuse him". That it is not limited to one of the two. And what is more false than the one claiming that the saying of Rasulullah ﷺ: "Khamr is from grapevine and datevines", that datevines has no meaning to it.

Since all false views are clarified and do not have an atoms weight of evidence, we will now clarify the correct view In Sha' Allah.

Rasulullah ﷺ said: "Everything consumed that intoxicates is Haram" (32)

And Rasulullah ﷺ said: "Every intoxicant is Haram" (33).

And Rasulullah ﷺ said: "Beware of any intoxicant" (34)

And Rasulullah ﷺ said: "Every intoxicant is Khamr and every intoxicant is Haram" (35)

Rasulullah ﷺ said: "Anything consumed that intoxicates if much is drank from it, then tiny amounts of it is Haram" (36)

As mentioned earlier if much of it is consumed then any tiny amount is also prohibited. The starting point of that intoxication is when the drink is bubbling even if it is one bubble and if much consumption leads to not comprehending and confusion. His speech does not go according to the average people. If when drunk much this case is reached then that drink is Haram, whether it is cooked or not cooked, raw or not raw. Whether some of it goes away through cooking or if it does not. If a drink does not intoxicate no matter how much is consumed it is always Halal. Allah says: "O you who believe, do not approach prayer while you are intoxicated until you know what you are saying" [4:43]. Allah called the one that does not know what he is saying intoxicated even if he is able to understand some things. As the intoxicated can attend the prayer while understanding but will not know what he is saying. The insane one is the same as the insane can understand during his confusion and that does not cease of being called insane in both the language and rulings of al-Shari'ah.

Rasulullah ﷺ said: "Make Nabidh in your water-skins, and close them and drink it sweet" (37).

This is our view because if bubbles appear the sweet taste changes, this is also the view of the Salaf such as Ibrahim al-Nakha'i, Abd al-Malik, Sa'id Ibn al-Musayyib, Ibn Abbas.

Others said: "It is not allowed to keep juice for longer than 3 days as long as it does not start to bubble", which is the view of 'Ammar Ibn Yasir, Abdullah Ibn Umar, al-Qasim Ibn Muhammad, al-Sha'bi and Sa'id Ibn Jubair.

They use as evidence that Rasulullah ﷺ used to spill it or give it away. There are also narrations of Rasulullah ﷺ only drinking from it for one day only.

All of these are not evidence to indicate the last date it can be consumed as a limit. It does not indicate any prohibition of keeping it to later dates.

Abu Hanifah said: "Intoxication is nothing except when someone is unable to comprehend the earth from the heaven" (38). He allowed every single level of intoxication other than this.

If anyone makes Nabidh from dried dates, or fresh dates, or nearly ripe dates, or coloured nearly ripe dates or raisins and mixes any one of these with one of these, a drink that has such a mix is Haram whether it intoxicates or not. Nabidh from any

one of these types is Halal if that fruit alone is used without a mix with the other 4. If one of the 5 is mixed with other than the remaining 4 it is Halal such as grapes, figs, honey, barley, wheat and anything else.

Rasulullah ﷺ prohibited any of this mix (39).

This is also the view of the majority such as Umar, Anas, Abu Hurairah, Abu Mas'ud al-Ansari, Abd al-Rahman Ibn Abi Laylah, Uthman, 'Amr Ibn Dinar, Jabir Ibn Zayd and others.

Malik prohibited the mix of any two

And Abu Hanifah allowed the mix of any two

They only use weak narrations from Rasulullah ﷺ with very evident weaknesses (40).

Preparing Nabidh in a green pitcher, hollow stump, pumpkin, earthenware jar, varnished jar, and anything else no matter what and no matter the color except for anything of gold and silver, vessels of Ahl ul-Kitab, skin of untanned Maitah animals or anything taken without right.

Rasulullah ﷺ said: "I used to prohibit you using containers, now prepare Nabidh however you like, beware for every intoxicant is Haram" (41).

Rasulullah ﷺ said: "I used to prohibit you using containers of leather, now you can use any container except that you must not consume anything intoxicating" (42).

It is known with certainty that this is the permissibility replacing a prohibition and a Nasikh of what was prohibited before.

We clarified before that Rasulullah ﷺ prohibited drinking from vessels of gold, silver and from Ahl ul-Kitab except if nothing else is found, then the vessels of Ahl ul-Kitab can be used after washing it. Using vessels taken without right and the untanned skin of Maitah was clarified in Kitab al-Taharah.

Khamr is allowed if a person is coerced.

It is not allowed to consume Khamr, sell it, keep it or benefit from it, anyone that keeps Khamr to make vinegar from it disobeys Allah, consuming the vinegar itself is allowed. The ownership is lost from that permissible vinegar if it becomes Khamr, whoever is allowed to steal it in any type of way as no one is its owner except if it becomes vinegar before it got stolen then the ownership remains.

Abu Sa'id al-Khudri said: "I heard Allah's Messenger ﷺ addressing in Madinah. He said: 'O people, Allah is giving an indication (of the prohibition) of Khamr and He is probably soon going to give an order about it. So he who has anything of it with him should sell that, and derive benefit out of it'. We waited for some time till the Messenger of Allah said: 'Verily Allah, the Exalted, has forbidden Khamr. So who hears this verse and he has anything of it with him, he should neither drink it nor sell it'. The people then brought whatever they had of it with them on the streets of Medina and spilt that" (43).

Rasulullah ﷺ prohibited wasting property, if what is prohibited would be property then Rasulullah ﷺ would not waste it, as it is not property, its ownership is lost and it is prohibit to keep it till it becomes vinegar, it is the same as animals in the wild to be hunted which are all not owned.

Abu Hanifah said: "Ownership of Khamr is valid and allowed" (44). This is false as clarified before

It is allowed, but not obligatory to break any container that is used to keep Khamr. It is recommended to spill the Khamr from those containers only and then to wash it and reuse it.

As for it not being obligatory: Rasulullah ﷺ never ordered breaking the containers, he only ordered spilling it.

As for it being allowed to spill it, it is authentically narrated from Rasulullah ﷺ that he broke the containers containing Khamr (45).

There are many weak narrations, but this is also authentically known from Rasulullah ﷺ.

It is recommended to keep the containers after having spilled it and washed it as Rasulullah ﷺ prohibited wasting property and keeping the containers has only benefits

It is obligatory at night to close containers made of skin and any other vessel with anything and it is obligatory to mention the name of Allah during that. It is obligatory to turn off the lamps, whether it is made from fire as in candles or lamps that use batteries. Except for a necessity or for having it cold or for guarding the children, it is allowed not to turn it off for these cases.

Rasulullah ﷺ said: "When night falls, restrain your children (from going out) because at such time the devils spread about. After a period of time has passed, let them be. Shut your doors and mention Allah's name, for verily the devil does not open a shut

door, tie up your water-skins and mention Allah's name, cover your vessels with anything and mention Allah's name and put out your Masabih" (46). A Misbah is a Siraj and a Siraj is anything that gives light in the Arabic language.

It is additionally obligatory to put out any fire such as candles for any sleep whether at night or daytime. Rasulullah ﷺ said: "Do not keep the fire burning when you sleep" (47).

As for the one forced into it, Allah says: "We have clarified what is prohibited for you, except if you are forced" [6:119].

It is prohibited to drink directly with the mouth from containers made from the skin of animals or leather. Rasulullah ﷺ prohibition drinking directly from the mouth from it (48)

There are narrations of Rasulullah ﷺ drinking from it directly with his mouth directly are Mansukh without any doubt. A Naskh can't reoccur except with clear clarification.

It is not allowed to drink while standing, it is allowed to eat while standing. Rasulullah ﷺ prohibited drinking while standing (49).

If they say: "But it has been narrated from Ali and Ibn Abbas that Rasulullah ﷺ drank while standing".

The answer: This is the same as before, the Asl is that drinking is allowed in any case whether standing, sleeping, reclining or sitting. Since the prohibition for it is authentically known, we know with certainty that its the Nasikh for what was allowed before. It is impossible for a Mansukh ruling to become the Nasikh again with no clarification from Rasulullah ﷺ.

It is prohibited to blow in vessels whether its hollow or filled with drink. It is recommended to move away the vessel from the mouth three times throughout finishing the drink. Rasulullah ﷺ prohibited breathing in the vessel (50).

As for it being recommended to breath thrice throughout drinking from a vessel, but not by breathing inside the vessel, (51) it is from the actions of Rasulullah ﷺ.

Prohibited breathing is blowing as Ma'mar clarified and recommended breathing is to breath by moving the vessel away.

Al-Kar'u is allowed, that is, to drink with the mouth directly from a river, a spring sea, or a waterwheel as there is no prohibition for that (52).

It is also allowed to drink from a hole made by cutting, there is no prohibition regarding that.

Whoever drinks and there are people around him who want to drink as well then the people on the right deserve it, not those on the left. It is not allowed to give it to anyone other than the one on the right except with the permission of the one on the right. If he does not want to give the drink to anyone else that is up to him. If all people are in front of him, or behind him or to his left then the order is according to the age. The oldest ones first and then the younger ones.

Anas said: "Rasulullah ﷺ came to our house, and we ruined a flabby goat for him and mixed it (the milk) with water from the well of the house. Allah's Messenger ﷺ drank that. Umar and Abu Bakr were on his left side and said to him: 'O Messenger of Allah, give it to Abu Bakr', but Rasulullah ﷺ gave it to the desert Arab who was on his right. Rasulullah ﷺ said: 'He who is on the right, then he who is on the right'" (53).

Sahl bin Sa'd As-Sa'idi: "A drink (milk mixed with water) was brought to Allah's Messenger who drank some of it. A boy was sitting to his right, and some old men to his left. Allah's Messenger said to the boy: 'Do you allow me to give the rest of the drink to these people?'. The boy said: 'Allah's Messenger, I will not give preference to anyone over me to drink the rest of it from which you have drunk'. Allah's Messenger then handed the bowl (of drink) to the boy" (54).

This is when there are people on the right. As when there are no people at all, then it goes according to the age as Rasulullah ﷺ ordered the oldest to proceed in general. Rasulullah ﷺ said in general: "The older must go first" (55).

The one to supply the drink, must be the last one to drink (56).

We finish everything here and we say, all praise be to Allah, the Lord of the worlds. Peace and blessings of Allah be upon our master Muhammad, his servant, his messenger. There is no power or strength except by Allah. The Most High, the Most Great.

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